

OF THE CIVILL MAGI-
strates authoritie in causes of
the Church.

BESIDES this Discipline of the Church,
we professe that Almighty God hath
placed the Souveraine Magistrate in the
highest authoritie vpon earth, next vnder
him, within their Dominions, ouer al per-
sons and causes, as well Ecclesiasticall as
ciuill, to see and commande the ordering
of them, as by his most holy Word he hath
appointed. Therefore if any thing shalbe
otherwise done by negligence, contempte
or any other cause, wee acknowledge that
by such authoritie they not only may, but
also ought to enforce euery one aswell of
the Ministerie and other charge in the
Church, as those which are of the ciuill e-
state, to walke in their callinge as by the
worde of God they are taught to doo: and
to punish the transgressors by the ciuill po-
wer committed vnto any such Magistrate,
with temporall punishment in bodie,
libertie, or goods, as the qualitie &
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T H E
VVhole doctrine of
the Sacramentes, plainlie
and fullie set dovvne and
declared out of the word
of G O D.

Written by Maister D V D L E Y
F E N N E R, and nowe published
for the vse of the Church
of G O D.



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¶ The whole doctrine of
the Sacramentes, plainlie and
fullie set downe and decla-
red out of the worde
of GOD.

The place out of which wee will drawe
the generall doctrine of both the Sacra-
mentes, is, 1. Cor. 12. 13. For by one spirit
wee haue bin all baptized into one body,
whether Iewes, Greekes, or seruants, or free,
and all haue bin made to drinke into one
spirit.

The generall declaration of a Sacrament
drawen hence:

A Sacrament of the eternall conenant, is a
publike and faithfull worke of the whole
Church, wherein by the Ministers putting
apart by the worde and prayer, to an holie
use, a visible signe, ordeyned of God in the
order prescribed, by his deliuerie & their
receyuing of the same, the holy ghost doeth
offer & represent liuely vnto all, but more
surelie applie to the due receyuer thereof,
the offering and giuing of God in three per-
sons, & the Churches receyuing of Christ
crucified, and the conenant concerning iu-

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*stification, and sanctification unto eternall
life, fullie ratified and confirmed in him.*

Notes which shewe howe euery part is gathered out of this place with more full confirmation by conference of Scripture, whiche declareth the true vse of euery point.

[*A Sacrament of the eternall Couenant*] so called, to put a difference betweene other signes, as the *Rayne-bowe*, *laying on of hādes in ordination*, and other such signes, so called of olde, *Gene. 17. 10.* and doeth seale vp the same, *Rom. 4. 11. 1. Corint. 11.*

[*is a publike*] that is, to shewe the nature and true reuerēce of those workes, because these are not at anie time for one, by one, or concerning the dignities of one, as appeareth by this it is saide here, *all haue bin baptized into one body, all made to drinke into one cuppe*. Whiche sheweth, that it is a worke of a publike nature, of publike fruit and priuiledges to all, of publike profession of the same, and therefore in regarde of the dignitie and reuerence of it, to bee publikely ministred with the prayers of all, & for the profit of all: so for this ende Circūcision was ministred publikelie, and they came together to it, *Luke 1. 59.* and in the
sup-

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supper they continued together, Act. 2. 42. it should be in the Church, not at home in the house, 1. Cor. 11. therefore there were conuocations in the Pasleouer, Exod. 12. 6. 47. Act. 2. 42. 20. chap.

[*And faithfull*] this is gathered, because it is saide, *by one spirite wee are baptised into one body, and made to drinke into one spirituall drinke*, all which is done by faith, *by which he doeth dwell in our hartes*, Ephe. 3. 17. *John 6. 36. so in Baptisme, Gal. 3. As manie as are baptised, haue put on Christe: by faith we are the sonnes of God.* This is playne in those who receyue, being of discretiō, that make profession of their faith, Actes. 8. 36. 37. and Marke 16. 16. Nowe in the baptisme of infantes, the Ministers ought to haue faith in this worke, the parentes who offer the childē, in regarde of the couenant of God *made to them and their seede*, Gene. 17. 7. Act. 20. 29. the Church euen with their prayers to God, and witnesinge doe worke with faith: and last of all, the childe when he commeth to discretion, shal haue comfort by it: onely, if he dye, the spirit of God doeth worke the effectuall knittinge of him to the body of Christe, by a seeret working, as pleaseth him, in steede of that faith which commeth by hearing. Therefore he sayeth, *that by one spirit all the mem-*

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bers of the Church, are baptised into one body, &c. which is so general, as it cōprehendeth infants, who haue not faith. Of the Supper of the L. ther is no doubt. This doth teach vs, First, that faith is not secure, but carefull to nourishe & vpholde it selfe by these meanes, when infidelitie neglecteth it, Act. 8.36. Rom. 4. 11. Esai. 7. 13. 14. Secondlie, that it is not the outwarde worke that will helpe, vnlesse faith and the holie Ghost worke inwardly, not the washing away of the filthe of the fleshe, but in that a good conscience maketh request vnto God through the resurrection of Christ, 1. Pet. 3. & so the Papistes are confuted, that say, that the worke wrought outwardlie in it selfe, doeth giue grace: for as the word profiteth nothing vnlesse it be mixt with faith, Hebr. 4. 2. so it is with the visible worde which speaketh to all the senses, as it were: [*Worke*] so it is called, bicause it is not onely a signe, as a Rayne-bowe, but a worke wherein the Minister hath his part in declaring or preaching, praying, &c. and the people theirs in ioyning with him: not water onely, but washing: not bread onely, but giuing, taking, eating, &c. Which is because the Lorde would haue the inwarde man more effectuellie moued, when not onely the eare, but the eyes, hande, feeling, and

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and such like instrumentes of the outward man, are effectuall instrumentes of the holy Ghost to worke withall.

[*The whole Church*] This is added, to shew that this appertayneth not to all, but to the Church onely, none to bee baptised, but those that are holy, 1. Cor. 7. 14. and which are in the couenant: none meete for the Supper, but which knowe and beleue according to Christian doctrine, 1. Cor. 5. 11. and to such belongeth that saying onely, *which are Citizens, and not straungers from God*, Ephe. 4. 11. 12. and therefore, these holy things must not be giuen to papistes, prophane and wicked persons, 2. Chro. 35. 6. Act. 8. 36. nor to dogges, Mat. 7. 6.

Secondlie, it is added to shewe that not the Ministers alone must worke here, but the Church with him, in witnessing his work, in approuing the same by one consent of the spirit of grace, by consenting in prayer, and thankel-giuinge, for whiche they are saide to doe the workes of the Sacraments, Luke 1. 59. 1. Cor. 11. 5. In Baptisme they receyue not only comfort by remembring of the same worke in them selues, but also as no member is cut off by excommunication, but in the presence of all, with prayers and consent of Christes spirit in all, 1. Corint. 5. 4. 5. so it behoueth, that by the

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proper consent of the Spirit of God in all, the partie to be baptised bee solemnely receyued, and the whole Church to be assured by that worke that he is a fellow heyre to be partaker with them in the communion of Saints, and to whom they ought to render the same: so that this is also one good & sure ground for which they ought to be present. In the Supper likewise, when God calleth all to a banquet, why shoulde any be absent which haue faith and repentance, Act. 2. 38? Why should they not shewe that they are one body, because they eate all of one bread? 1 Cor. 10. 17. Wherefore the generall body of the Congregation, if they may, or as many as may, ought to be present, and in the Lordes supper to be partakers.

[*Wherin by*] In the whole Sacrament there are two partes: the one the outward work, set out by it selfe, the other the inward and spirituall worke set out by it self: and both these as they answere one to another, so are they set down in this place, in both there is the person authorised, to put apart to that vse, to offer, to giue and to receyue. In both there is the thing rightly put apart, offred, giue, receyued, & applied to his proper vse. The persons without, is first God his Minister, authorised frō him by his Church: his works,

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workes are to put apart, consecrate or dedicate to that holy vse, by opening the covenant of god, by praying for his blessing promised to these creatures, by giuing thanks for the blessed work of that action. Also to offer & deliuer aright the creatures, the water to washe with it, the breade to be eaten, the wine to bee dronke. Secondly, the persons without are the whole church, ioyning with the Minister in prayer, in quickninge their faith by the couenant of God, beholding the former workes of the Minister, & ratifying thē in their hartes : and last of all, by receyuing & applying, or hauing applied aright the visible signes. The persons which are inward, is the giuer, one God in three persons, who by this visible worde in the Sacrament doe offer, giue & applie the inward matter set forth : and also the saide Church, being inwardly stronge by knowledge, faith, and repentance, doe with ioye receyue that which is offred vnto them, applying it to that fruit for which it was giue. The outward matters are the creatures ordeyned of G o d, sanctified by the especiall worde and prayer, and so ordered in outward manner, as Water to washe, breade to be broken, wine to bee drunken, as is prescribed : their fruite is to represent to the eye, care, feeling, &c. Secondlie,

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to seale vp and be an instrument more certainly to applye, for although it doeth applye no more thē the word preached doeth, neither by other inwarde giftes then the working of the holy ghost by faith, yet because the instruments are more, and in the worke G o d hath sanctified more instrumentes in his creatures to our seeing, feeling, receyuing, &c. they do more prouoke faith, kindle faith, strengthen faith, to the receyuing of Christe. The inwarde matter is Iesus Christ crucified, who was sealed vp and consecrated by the Father him self and the H. Ghost: yea by his owne prayer to the worke of our mediatiō, neyther is he here barelie offered, but offred, giue & receiued as the ratifier of the whole couenāt of God by his death, especiallie to iustification, and so full redemption for euer: he must therefore be so seene here, so receyued here by faith, being receyued, so applied, as we may feele these fruites conueyghed to vs from him, and this is the whole substanciall order of Sacramentes, set forth at large, and now followeth to be proued and applyed to vse.

First therefore that there are these two principall and substanciall thinges in the whole nature of the Sacramentes, it is most playne, when he sayeth, *You haue bene baptised*

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*rised into one body, you haue bin made to drinke vnto one spirituall drinke: Lo then, not water but washing: you haue bin washed, and then so as ye came to be one body in Christ to communicate in all his benefits, and so you haue bin made to drinke outwardlie, but therewithall and thereby, as by an instrument, the spirituall drinke is deliuered out of Christ. Nowe to come to the particulars, that the Ministers of God must be the first outward person, here it is playne: for when the very nature of washing or giuing drinke, doth require a person to washe, and to giue drinke: a holy washing doeth require a holy person, to put a difference betweene this washing & all other washings, and giuing drinke. By *holy* we meane that whiche is in a peculiar maner authorised and blessed from God, though the Minister peraduenture be of an euill life. Secondlie, when as the being of this worke dependeth vppon the deliuerie of the word frō God hauing his authoritie, which is solemne, as Paulc saith, Ephe. 5.6. by the washing of water through the word, the Minister being onely called of God, to be his Ambassadour, to be in steede of Christ to beseeche vs to be reconciled vnto God, 2. Cor. 5.20. it remayneth that he of necessitie be required.*

Mat. 23. 25.

Third-

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Thirdlie, seeing they only are the disposers of God his misteries, they onely can preach and minister the Sacramentes. Fourthlie, as the firmenesse of the seale stādeth not only in the print or forme it maketh, but especiallie that it be set on by one that hath authoritie therunto: it is therefore much more in this case. Lastlie, as there is inwardlie considered, not onely the thinge giuen and receyued, Christe, but also faith that eateth it giuen, and doeth receyue from him (vnto whom this honor properly belōgeth) euen one God in three persons, especially in Iesus Christ God and man, and to take this as offred from another, is to denie God: so in the outward worke which must fullie answer to this, is required hee who beareth Gods person in this worke, and therefore can only consecrate, offer, and deliuer with authoritie, the outward thing which answereth to the inwarde matter: So that to receyue it from another, is to denie Gods ministerie, and to giue the glorie of it there, where he hath not giuen it, and to depriue our selues of this comfort, that our harte may say, Gods solemne voyce speaketh, his solemne hande offreth and giueth, which is here the liuelie staye of our faith. And this is that that Saint Iohn Baptist vrgeth,
Mat.

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Matth. 3. 11. *I (Gods Minister) baptise you with water, but hee that commeth after mee, shall baptise you with the holy Ghost.* Where we see, hee playnelie layeth togyther, and compareth sacramentallie him self as God his Minister, representinge Christ with the Father, the Sonne, and the holy Ghost, who doe inwardlie washe & baptise: and his outwarde washing with Christ his inwarde washing.

Nowe that his workes are to put apart or sanctifie by declaring Gods ordinance, by praying for his blessing, & by giuing thanks, is playne, not onely because that is required of euery one who giueth ordinarie foode to his, but especially because these creatures hauing no naturall properties giuen of God in them to worke such an heauenlie worke of representing and offering vnto all truely, & applying to the faythfull Iesus Christ: it must needes haue this propertie from the worde of God, it must bee receyued by prayer, acknowledged with thankesgiuing: otherwise howe shoulde it come, if the worde gaue it not? and howe giuen by the worde, if by him not asked and conueighed, and howe can the assurance of this bee witnessed to the glorie of God, but with thankesgiuinge,
and

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and who is here the common mouth of God and the Church, but the Minister? Therefore he sayth, the washing of the water by the worde, Ephe. 5. 6. Therefore the bread of blessing which we breake, and the cup of thanksgiuing, which is it thus blessed, is the cōmunion of the body & blood of Christ, 1. Cor. 10. and not he that eateth *that* breade, but he that eateth *this* breade, that is, thus blessed and made holy, &c. eateth and drinketh his owne damnation. And here we must learne against the Papistes, that it is no magical witchcraft, whiche by the vertue of one worde murmured in an vnknownen tonge, cleane abolisheth the naturall substance of thinges, but it is the playne and fruitfull declaration of the promise of God and his institution, which (with their prayers) doeth giue these creatures another propertie then they had, although they keepe their former properties and substance stil, euen that they might be such instrumentes as haue bin spoken of before: So wee doe not (as they belye vs) put no difference betweene these creatures thus dedicated to God his seruice, & others: We doe not denie a chaunge, onely wee allowe that chaunge which is accordinge to Gods worde, and hath fruite and commoditie with it, that is, that it doeth not onely
now

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nowe nourish or washe the body, but is an effectuall instrument of farther and more excellent things vnto the soule. Here also we must further note, that although this dedicatinge of the creatures to their vse, onely bee required of the Minister, as that beinge of such necessitie, as if it be omitted, it destroyeth the Sacrament, yet the Lorde requireth a further thing of him in regarde of the greater glorie, beautie, power, &c. of this whole worke, whiche is the liuelie preaching of his worde. For when the right order of the Lord hath bin kept, the Church hath not bin wont to shut vp her solemne prayers, without this worke: So that Solomon sayeth of his time, *When thou goest into the Temple, looke vnto both thy feete, and be more readie to heare, then to offer the sacrifice of fooles, Act. 15.* We see it hath bin a custome from olde generations, that euery Sabbath when they prayed and Moses was read, there should be preaching in their Synagogues: and the Apostles haue obserued this, Act. 2. 42. 46. Wee must not maruayle then if in this solemne worke, when the outwarde things are more effectuall, by the vnderstandinge of the worde, this be required very straightlie. As I sayde before, it hath bin the continuall order of Gods Church: therefore in the Passeouer, the

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the firste day, and seuenth day, were dayes of holy conuocation or assemblies, wherein we haue shewed this worke was obserued, and may further appeare by *Nebe. 8. 14. 15. 16. &c.* Therefore when the Apostles celebrated Baptisme, *Act. 8. 12. 38. & Act. 9. 17. & 10. & 16. 15. 32.* and when they celebrated the Supper instituted by Christe, *Act. 20.* this order was obserued. And St. Paule expressely noteth it in *Iohn Baptist*, that he first preached that they should beleeue in Iesus Christ that was to come, & they hearing it, were baptised, &c. *Act. 19. 4.* Where wee may note also the duetie of the Church, whiche ought to giue especiall good eare and heede, to hunger and thirst for it, and to be quickned by it. And this playnely meeteth with a common error, that many desire often to come to the Lordes Table, but care little for the preaching of the word of God, which is as great madnes, as if one should looke much vpon the sealer of certaine writings, but neuer care to know the conueighances of estate, the couenantes and seuerall bondes conteyned in them, the way howe to come to the possession ratified and sealed vp by those seales.

The Ministers other workes are, that he must offer, deliuer, and applye according

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as is prescribed the outwarde creatures, so that the water he must applie to washinge, the breade he must deliuer to be eaten, not to be worshipped, kneeled vnto, &c. so that herein they must keepe the order whiche they haue receyued from the Apostles, as they receyued it from Christ: therefore we see the Apostle 1. Cor. 11. shutteth out all abuses in the Church of the *Corinthes*, with this reason, *that whiche I receyued, I deliuered*: and that whiche is grounded on our Sauour his commandement, *Doe this, teach them to obserue whatsoeuer I haue commanded, Mat. 28. in the ende.* And therefore here all additions of newe signes, especiallie as crossing, spitle, milke, salte, oyle, of newe actions, as lifting vp, adoring, sacrificyzing, &c. doe all abhominably pollute these holy Sacramentes of GOD, whose whole honour is, that they remayne vnto the Church of God in that simplicitie hee left them. And when no action here is worth any thinge, but by reason of Gods worde, whiche is sanctified to a profitable vse, and made an instrument of the working of the holy Ghoste: it followeth, that to bring in such additions of orders with their significations and vses, or to bring in other actions or vses of the outward partes

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of

Mat. 15.
Marke 7.
1. Cor. 12.

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of the Sacramentes, is to commaunde the holy Ghost to be at our becke, to blesse our instrumentes, &c. whiche is to make our selues at the least equall to him in wisdom, cleane contrarie to that in Nomb. 9. *We should not followe our owne wayes and eyes, after which we goe a whoring.*

The other outwarde persons are the Minister and the whole Church, who must ioyne in prayer, quicken their faith, by consideration of the couenant of God. For god hath not prescribed the former workes of the Minister that the Church in them should be idle: which we may vnderstande euen by this, that the Scripture giueth the worke of prayer, prophesying, sacrificizing, and so nowe of administering the Sacramentes vnto the Church, because in the prayer their hartes ioyne, in the opening of the ordinance and couenaunt, they are taught: and in remembrance they are confirmed, their hartes allowe the worke. In the action about the creatures, they make their vse: In the putting aparte the water, they beholde the blood of Christ crucified, yea him self and al, his deseruing put apart, as for a fellowe member, so for them selues and their Baptisme receyued long ago, nowe commeth freshe, and quickeneth a freshe,

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freshe, for as the Scripture teacheth vs the fruite of that worke, is not to be for a time, but daylie, Ro. 6. 1. 2. 3. so no doubt when our hartes ioyne in this worke, one for another, it shalbe then verie fruitfull vnto our selues. In the parents this is yet more, who receyue after a sorte the couenaunt of God, especiallie concerning one parte, ratified in the fleshe of their children. In the Supper all this is more liuely to all, they ought to haue their faith stirred vp, prouoked, confirmed, &c. by the putting aparte of the creatures, by the breaking, noting out the bruising (as Esay saith) of Christe for our sinnes. The vse of the deliuering, receyuing, &c. hath alreadie bin spoken of and shalbe further hereafter.

Here therefore especiallie we must take heede, that we account not our selues free to leane our mindes to other matters then are done of the Church, till it come to vs. And thus we haue seene the outwarde persons with the inwarde answering to them, as hath bin touched in the particulars: God to his Minister, and the inwarde matter to the outwarde in the Church: their workes also haue bin considered in parte. Now the matter followeth, which are the creatures of God put apart for that worke which hee

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hath ordeyned: as water put a part to wash, bread and wine put a part to nourishe, refresh and make gladde the hart of man. These hauing fitnes in them to that work, can euen prouoke vs to the right vse of them, as in the *Eunuch* to desire to be bapt. as soone as he came to the water: in those to whō *Salomō* speaketh, Pro. 7. who ought to be prouoked *whē wisdomē hath made ready her wine, and furnished her table.* Nowe these instrumētts are outward signes being so put apart by the Minister, as is afore declared, & being prepared, offred, deliuered, & receiued, doe liuely represent & offer to all, and seale vp the true beleeuer by faith, God offering & giuing, & the church receyuing of Christ crucified, & the couenant of God & al the promises of the same ratified in him vnto eternal life. Here first we must cōsider the proportiō & relatiō of the outward matter, & the applicatiō of the same. The signes or outward things haue relatiō vnto Christ crucified, & the couenaunt of God ratified in him: so the water which is a matter apt to wash vs, doth hold proportiō with Christ, who is apt to wash and cleanse vs, 1, Cor. 6. 11. so the bread & wine being matter fit to nourish vs, haue respect to the flesh & blood of christ crucified, spiritually
and

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& fullie to nourish vs, as the wordes of the institution declare: *This is my body, this is my blood, and the bread which we breake is it not the cōmunion of the body of Christ? Wee are made to be bapt. into one body, & made to drinke into one spirituall drinke.* Then the offering and deliuering of these signes, hath respect to the offering and deliuring of the things signified & noted before by one god in three persons. For as we are in bapt. baptised vnto the name of the Father, Sōne, & H. Ghost, so to be (as shall appeare) in & by Christ the spouse, childre, & household seruants of God: so this one God in three persons must offer & giue Iesus Christ God & man vnto vs, which is set forth by the Minister who beareth their authoritie, & doth performe this outward worke, which hath relation to the inward. So the Sōne is said, Mat. 3. *to baptise with the H. Ghost*, whē he by the H. ghost doeth applie him self as he is god & man crucified to wash, &c. neither can the Father possibly be shutte out, who by the Sōne through the H. ghost worketh as they are one, & as his work is especiallie noted, Col. 2. & all 3. iointly, Tit. 3. are cōprehēded for that work in bapt. the like is to be said of the supper of the Lorde: for the Father hath sealed vppe the Sonne,

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the true bread from heauen, & doeth teach vs, drawe vs, and giue vs it, and power to receyue it both in the worde and Sacramentes. And the Sonne also giueth his fleshe to be meate in deede, and his blood to be drinke in deede, both in the worde alone, and also in the Sacramentes, Iohn 6. 27. 32. 37. 40. 45. 46. 57. Whiche place is not proper to that giuen of Christ in the worde alone, or in the Sacramentes also, but common and generall to both. Nowe as the outwarde offering and giuinge hath relation to his inward, so also the outward receyuing or hauing applyed, hath relation vnto the inwarde. So in being Baptised, we are saide to put on Christ, to be washed with him, Gal. 3. 27. So in taking and eating the breade, we are to receyue & turne vnto spirituall nourishment Iesus Christe, and therefore it is here saide, *that we are all made to drinke into one spirite*, that is into spirituall nourishment out of Christ. And this is the true relation betweene the inwarde and outwarde matter, with the applying of the same.

Nowe we must consider the effectes or working of the holy Ghoste, by outwarde signes in regarde of the inwarde matter, to which they haue relation. Where first it is

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to be noted we speake of the holy Ghost to declare that God hath not giuen the effectes and workings following to these instrumentes, as faculties or properties whiche are naturally in them, as that water should as well by force inherent in it washe our consciences from dead workes to serue the liuing God, as it hath vertue to washe our bodily filthe away, and to cleanse vs, but onely that God hath chosen them as his instrumentes to worke by, not by any propertie in them, but by vertue whiche the holy Ghost doeth worke by them, so that as Paule sayth of the ministerie of man generallie, *Paul is nothing in planting, nor Apollo in watering, but God which giueth the increase*: the same must likewise be vnderstoode, especiallie of the Sacramentes. And therefore it is saide, *Wee are baptised into one body by one spirit*: so that in deede the whole cause that in Baptisme we are set in the body of Christ, is from the H. Ghost.

Therefore it is sayde, Iohn doeth baptise as the Minister with water: but Christ as the Lorde with the holy Ghost, Mat. 3. therefore all this working of the inward graces is giuen to the holy Ghost, 1. Cor. 6. Tit. 5. 5. 6. and so Paule sheweth he was exhorted to washe away his sinnes in baptisme with

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with calling on the Name of God, who only should worke that worke.

This being learned against the papistes, we may knowe that the worke of the Sacramentes, commeth not from the very work wrought, but from God his spirit working in and by the same, and that working is by the worke of faith in Gods children.

Rom. 4. 12.

Nowe the effectes of working as they are seales: both whiche are distinctlie noted of the Apostle as signes, in that by their relation with the spiritual matter, they do liuely set forth to the vnderstanding by many senses, as feeling, seeing, &c. the inward spirituall matter, to which they haue relation, the doctrine of the word of God being annexed: so the Pasche was a signe vpon their hands, a froetlet betwene their eyes, that the doctrine of God might be in their mouth. Whereby we see it is become a schoolemaister by the word, more excellent then the word alone, that euen the doctrine of god may be more liuelie spoken of. Now, it is not a signe only to set forth and liuelie represent vnto vs these things by outward meanes: but also to offer fro God in trueth, all those benefits in Christe which are represented: for God doeth not dallie, but doeth truely offer in his Sacramentes, to all that are admitted vnto them all that whiche is there signi-

Exod. 13. 9.

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fied. And therefore it is sayde of Sainte Paule, *That all did eate of that spirituall meate, and all did drinke of that spirituall Rocke, whiche was Christe, 1. Corint. 10. 23.*

&c. Because all did eate that spirituall meate which did offer vnto them the spirituall *Manna*: all did drinke of that Rocke whiche did followe them, and was in shewe and representation a true and verie offering in deede of Christ. But some of them receiuing only the outward signes, did neglect or refuse the spirituall grace so liuelie represented, & truelie offered them.

The seconde effect and working, whiche is onely in the children of God, and those which are of discretion by faith alone, doeth seale vppe, that is, more surelie, firmelie, certainlie and comfortablie applie Christ vnto vs, and all his giftes necessarie for vs, accordinge to the couenant and promise of God in him. So that this vse of the Sacramentes is playne, that although Christ be bodily absent, yet hee is truly & in deed by faith present with all his benefits truelie receyued, & so his cōmuniō & fellowship applied vnto the true receyuers. Only this is the difference, that in the worde and by the worde alone our faith is wrought, wee truely receyue Christe
by

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by faith, but in these Sacraments our faith is quickened, confirmed, and increased, & so doeth more fullie, liuelie, and comfortable applie Christ and his benefites. Both these are very manifest in the Scriptures. The first, that in deede Christ with his benefites is in and by these signes as by instrumentes receyued. For wee are saide to bee baptised here into one body, that is by baptism to be engrafted into one body: and haue bin made to drinke into one spirite, that is, one spirituall drinke of the blood of Christ: so truelie and in deed Christ is put on, we are truely planted into him, his death, resurrection, &c. Gal. 3. 27. Rom. 6. 3. We are washed, we are saued, not by the outwarde worke done, as the papistes imagine, not by the putting away of the filthines of the fleshe, but by the aunswere of a good conscience, through the resurrection of Christ, 1. Pet. 3. 21. So in the Supper it is most apparent, *the bread which we breake is the communion of the body of Christe*, so that we which receyue, communicate Christ in and by these signes, as the whole order and institution shall make this more manifest afterwarde.

Nowe the other pointes, that these are seales, not first to giue, but more firmelie, sure

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surelie & comfortablie, to giue and to apply, is playne, because in those of discretion, in Baptisme faith to apprehende Christ and all his benefites, is first required, as appeareth by the *Eunuche*: onely in children remayneth some shewe of doubt, but seeing the Apostle sayeth, they are holy, that is within the couenant of God, *I am thy God and the God of thy seede*. Christ and his benefites in this couenant of grace doeth belong vnto them, that liuing, by faith it may be applyed, or dying, the spirit of the grace of God may worke in them as hee knoweth howe, and hath not reuealed.

And this they haue before baptisme, euen being aliue, but not by any vertue of birth which bringeth death, and that onely in respect of originall corruption: but by the grace of Gods couenant, that if the tree be holy, so should the branches also. So then this is the proper worke of the Sacraments, more surelie and stronglie and comfortablie to applye and seale vp Christ crucified, and the couenaunt of God ratified in him to saluation. And thus much generallie of a Sacrament: nowe followeth that whiche is gathered out of this generall, which euerie one must doe concerninge the Sacramentes, First before this worke is required

Act. 8. 37.
Act. 19. 4. 5.
1. Cor. 11.

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red examination, after the feeling of sinne: Then our acceptable knowledge of God in three persons, as of Christe his person, perfect God, and perfect man, his office to saue his people, to be their Priest by his sacrifice, perfectly to reconcile and iustifie, to make also continuall intercession, that our obedience, prayers, &c. may be accepted, to be their King by the gouernement of his Church, to kill sinne in them, to sanctifie them, and to applie the whole matter of saluation, wrought in his Priestthoode. After, of a true faith & repentance, that being in one body with him, he come aright to the Sacraments, and the imperfections, weakneses, &c. may be supplied. In the worke it selfe by a right knowledge of the doctrine of the Sacramentes, faith muste worke in euery point, as hath bin declared aboue.

The vse and ende must finallie be applied, that all the doctrine of Gods good-will here in Christ sealed .vp, may bee in our hartes, and so in our mouthes, to confirme and strengthen our selues and others, in all temptations, both against iustification and sanctification, Exod. 13. Psal. 50. 7.

Of

OF THE SACRAMENTS.

Of the diuision of Sacra-
ments of the couenant, gathe-
red out of this place.

The Sacramentes are { *Baptisme.*
two, { *The Lords Supper.*

THAT these two onely are the Sacra-
ments of the couenant of God, appea-
reth by the declaration of a Sacrament, ga-
thered out of this place, with which none
of the other fve imagined of the papistes,
can stande: for they can not shewe vs, that
Matrimonie is an instrument wherby God
doeth applie Christ and his benefites, and
this is not a cōmon instrument of the com-
mon saluation and benefits which all haue
in Christ. *Orders* onely are proper to Mi-
nisters, and is not an instrument to applye
anie common grace of the Church, but to
signifie that whiche is proper to the Mini-
ster. And *Penaunce* hath not anie visi-
ble signe ordeyned of G O D, but is one-
lie one fruite and benefite of Christ, whi-
che is sealed vppe in both these Sacra-
mentes, as shall more fullie appeare af-
terwarde.

*Matrimo-
nie.*

Orders.

Penance.

Confir-

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Confirma-
tion.

Extreeme
Vnction.

Confirmation is an inuention of their own
brayne, taken from an apish imitation of
the laying on of handes in the Apostles
time, or those who receyued the gifte of
miracles, & therefore was proper to them.
For *Philip* the Euangelist was aboue all
Bishoppes, and yet could not administer it,
but the Apostles, Saint Peter and Iohn, Act.
8. and this wholly to derogate from Bap-
tisme, as shall appeare after. Neither doth
there any *Oyling* agree to this definition,
which was not a publike worke, but a pri-
uate: whiche was not for euer, but for a
time whilst the gift of healinge lasted in
the Church, whiche was not of the coue-
nant of God to saluation, but a temporall
blessing, or at the farthest, if the partie had
committed anie speciall sinne, whiche was
the cause of that correction, by beinge re-
stored to health, hee should receyue assu-
rance of the forgiuenes of that sinne, all
which last of all doeth not applie to the
worthie receyuer, the benefite of health
there promised, no not with them: & ther-
fore by the former declaration, can bee no
sacrament.

Secondlie, we gather this diuision out
of this place, because the Apostle playnlie
maketh it: for being about to shewe howe
that

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that many are in one body of Christe, hee proueth it by a full diuision of those pledges, both our being set into the body of Christ, and our nourishing in the same.

Nowe if there had bene any other pledges, he would neuer haue omitted them. Last of all, the effect or vse of both these Sacraments here doeth proue it, for when as we can haue no more inwarde grace applied vnto vs then Christ, and that is firste to be borne in him, and to haue all priuiledges of eternall life, and then after to be nourished in the same continually in him: both these being fullie represented & sealed vp vnto vs in these two, it followeth that Christe (who would haue the fewest, but the best Sacraments that might be vnder the Gospell) would, nor did ordeyne no more, 1. Cor. 10. 1. 2. 3. Exod. 12. 48.

Of Baptisme,

The place of Scripture, Mat. 28. 19. Go therefore and teache all nations, baptizing them into the name of the Father, the Sonne, and the holy Ghost: This place is taken to drawe out of it the especiall doctrine and declaration of the Sacrament of Baptisme.

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Baptisme is the first Sacrament of the covenant, wherein by the Ministers once washing or baptising in water into the name of the Father, the Sonne, and the holy Ghost, there is represented, offered, and truly applyed to the right receyuer, his once settinge into Christe for euer, to haue fellowshipe with one God in three persons, for his glorie, and with his Church, for partaking the washing of our newe birth, & the benefites of Christ by the merits of his death, to hide, couer, & cleane take away the guiltines of our sinne, & the merite of our righteousness and resurrection, to make vs unblameable before his iudgement seate, for iustification vnto eternall life, and by the power of the saide death to the killinge and burying of sinne in vs, vnto righteousness for sanctification acceptable to G O D through Christ.

[The first Sacrament] this appeareth plainlie, both out of the diuision going before, and also nowe by the doctrine of Christe, willing his Apostles to teache all Nations: when they beleeeue, hee will haue them straight way baptised, so we see the practise of

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of the Church touching the same thinge,
Act. 2. 38. Act. 10. in the ende. The historie
of the *Eunuch*, &c. and it is playne by the
effect or vertue of it.

[*By the Ministers once washing*] that it
should be the Ministers worke, is proued
generally in the Sacramentes, and is playne
here by the wordes of our Sauior, who spea
keth to his Apostles, and giueth them the
charge of this worke, as dependent or han
ging vppon their preaching. This worde
once is added, as that which is gathered out
of the iustitution of Christe, who willet
them to Minister to euery beleeuer, bap
tisme, not baptismes: who sayeth not of
this as of the Supper, *as often as you doe this*.
Also according to the playne example of
the Apostles, who would not haue the mem
bers of the Church baptised the seconde
time, as appeareth by this, that those who
*beleeued, continued in the doctrine of the A
postles, in communication, breaking of bread,
and prayer, but not in being baptised, Act. 2.*

And also that Paul, finding these that were
baptised of Iohn, and had not receyued the
giftes of the H. Ghost, doeth instruct them
of the doctrine of Christ, and the baptism
answering the same, and doeth not baptise
them againe, but laying on hands on them

Act. 19. 4. 5.

C

they

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they receyued visible giftes of the H.ghost: and the reason of this is, because it sealeth vp our washing in Christ, our once being borne againe, our once settinge into the body of Christ, our once spirituall mariage with him, as shall after more plainlie appeare. *Washing* or *Baptising*, both are added, because washinge is necessarie to the Sacrament, and yet there may be washing without baptising, as it doeth signifie in his narrowe and straight signification, that is, a washing with a whole plunging of them in water. So then we must knowe, that washing is of necessitie, because so St. Paule declareth the nature of baptisme, Ephe. 5. 26. *the washing of water through the worde:* and that is applyed in the word *baptise*, vsed of our Sauour, which doeth signifie a plunging, to make cleane and washe awaye the filthe, and therefore this is necessarie, because of the proportion & relation it must haue with our spirituall washinge of our newe birth, Tit. 3. 5. for the purpose of Christ is to set downe before our eyes liuelie in this outwarde bare applying of water, the applying of Christ vnto vs in our newe birth: that as we knowe in washinge there is a being vnder the water, a soking vp of the filthe, and leauing it behinde, so
this

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this might bee liuelie set foorth in three things answering the same in our iustification and sanctification, as shall after appeare: whiche was also most liuely noted in that plunging before. Nowe in that it is added, *With water*, that must needes bee vnderstoode in the wordes of our Sauour Christe, as appeareth by the Apostle: The washing of water, &c. and in the wordes of Iohn Baptist, *I baptise you with water*. And in Act. 10. in the ende. Hee called for water and commanded them to be baptised, and by the storie of the Eunuch.

And in deede, because nothing is apt to set forth the blood of Christ and his merites, which is apt to cleanse and washe vs, but water which leaueth no filthe: herein therefore we learne playnelie, that Christ would litely teache vs, and make vs see & fele in his outward work, that same which is inwarde. That whiche is further adioyned, *into the name of the Father, the Sonne, and the holy Ghost*, is that whiche pertayneth to the forme of this Sacrament, that so we should bee washed, that thereby it might be noted, wee are segregated from the worlde to haue fellowshippe with one God in three persons, as a wife with an husbande, which is noted by this, *into the*

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name, that is to beare the name in beeing one with these three persons by faith, & by hanging on them for all gouernement, blessing, &c. Whereof it cometh that as the wife is called by the name of the husband, and to beare the mans name, or to haue his name called on a woman, is to be a wife, Esai. 4. 1. so to be into the name of God, to beare his name, is to be separated and dedicated to him as his spouse, to obey him & receyue protection and nourishment from him alone in Christ, as Dan. 9. 18. and Paul also sayeth, *Into whose name were ye baptised? into the name of Paul? Was Paul crucified for you? and I baptised none into myne owne name,* 1. Cor. 1. for none was by bapt. washed to beare Pauls name, to come as a wife in the Church to him, to haue spirituall fellowship, nourishment, and gouernement from him. And so this interpretation standeth the worde (for it is the word *unto*, as 1. Cor. 10.) with the circumstance and conference of Scriptures, as also the Fathers their interpretation, to proue the Trinitie of persons in one God, because euerie one is God, because we beare his Name, looke for saluation, life, gouernement, &c. as a wife from an husbände.

From these three persons, which are one

GOD

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G O D, and so wee learne in this former manner of baptisme, wee are called from the fellowshippe of the worlde, of Satan, sinne, &c. to haue fellowshippe with God. Thus wee see the outwarde parte of this Sacrament playnelie proued out of this place: Nowe it followeth that wee come to the seconde or inwarde parte, that which is represented, & offered to all, and applyed to the true beleeuers and receyuer by the outwarde worke, as an instrument, as hath bene declared before. The inwarde matter is, firste our once settinge into the body of Christ for euer: then the ende and fruite of the same applyed in this Sacrament. Concerning the firste, although it be not here expressed, yet it is to be gathered hence by the diligent consideration of the last wordes and conference of Scripture: for when this worde doeth clearilie say, We are ioyned with one God in three persons, to haue all necessarie benefites from him: And further, that we can not knowe God, or come to him but by Iesus Christe, Iohn. 17. 2. That we can not bee his sonnes, but by him, Rom. 8. 9. 17. Galat, 3. 26. That wee can not beare anie fruite, except wee be in him, who is the Vine, as Iohn saith, chapter 15.

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that we can not be iustified and sanctified but in the name of Iesus Christ & the spirit of our god, 1. Co. 6. 13. that the washing of our newe birth can not be shedde on vs abundantly, but through Iesus Christ our Saviour: therefore this is to bee ioyned (once to God for euer) which must needs be, to be for euer once set into Christ; and seeing the other in baptisme must needs be by the effectuall applying of his benefites to vs, we must needs be first in him, and therefore Saint Paul saith, *Christ gaue him selfe for his Church, that he might purge it, cleanse it, and might present it holy, perfect, without blame, spott, or wrinckle, by the washing of water through the worde.* Ephe. 5, therefore we are saide in baptisme to bee engrafted into Iesus Christ, Rom. 6. 3. to be engrafted with him into the similitude of his death and resurrection, Rom. 6. 5. 6. Col. 2. 11. 12. we are saide in baptisme to put on Christ, Gal. 3. 27.

Nowe it is saide further, that we are sett in him once for euer, because he that cometh to Christ once, he casteth him not away, Iohn 6. 37. he shall neuer hunger, 35. he shall not be lost, 39. hee shall liue for euer, 50. And Iohn sayeth of those that came outwardly to Christ, and the fellowship

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ship of his Church : *If they had bene of vs, they had not gone from vs.* And this, as it is true of our setting into Christ, that it is but once in Christ for euer, by the immortall seede of God that dyeth not, 1. Pet. 2. and by the eternall working of the Spirite of God, which nothing can breake : for what shall separate vs from Christ, when we are by his working adioyned vnto him? Rom. 8. in the ende : as this is true, and doeth rightly answer to the signe : so it is in all the other respectes of Christes application vnto vs in this Sacrament. This outwarde washing being but once, doeth seale vppe our once ioyninge to G O D in spirituall marriage, that God finding vs dead in our owne blood hath made an eternall covenant with vs, that he will neuer turne from vs to doe vs good, but wee shalbe his people, and he wilbe our God : he will giue vs one hart and one waye, that we may feare him for euer, that it may be well with vs and our children : and he will so put his feare in our heart, that we shall not depart from him : we haue therefore summe of marriage once for euer, neuer to departe: so likewise it is the seale of our newe birth by the spirit and water, that is the Holye Ghost, which as water cleanseth vs, and be-
getteth

Eze. 16. 3.

Ier. 32.

Hos. 2.

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1. Iohn 2. 19

getteth vs agayne. Now we being borne of God can not sinne, that is, bee giuen ouer vnto sinne agayne. Whosoever is borne of God sinneth not, because the seede of God is in him, he can not sinne, 1. Ioh. 3. so baptism doeth seale vp therein our once bearing againe in Christ by his H. Spirit which shall remayne for euer. And if wee could cleane fall from the grace of God agayne, we should haue another bearing agayne, and another seale on the same: but because wee are but once borne, and after nourished still: therefore we are once baptised and daylie receyue the Lords supper. And this plainlie by Dauid, who in his fall though much grace was hidden from him, so that he desired his hart might be created cleane within him: yet he prayed God, not to take his holy Spirite from him. Thereby declaring plainlie, that it was within him, euen in his feeling.

Psal. 51.

So wee see in the incestuous person, excommunicated, and deliuered to Sathan, the ende was, that the fleshe might be destroyed, and the spirite might bee safe in the day of the Lord, 1. Corinth. 6. So that, as euery one who is of the Church, is thought to bee regenerate, so euen in his excommunication, he is thought to haue the

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the spirit and fleshe within him, though the fleshe seeme to haue gotten the vpper hande. Wherefore, this is a full comfort whiche is sealed vp vnto Christians in the Sacrament whiche maketh them take comforte in all temptations, and to assure them against the terrours and feare of conscience, to keepe and strengthen them, that they haue receyued the spirit to beare immortallie: so that Gods glorie shall not dye, but they haue his power and his grace readie to defende them. And this cōfuteeth the papistes their fantasie in their imagined Sacrament of *Pennance*: who imagining a cleane falling from grace, so that wee haue no comforte by baptisme, seeke a restoring in penance, whereas (although enery Christian risen from his fall repenteth vnfeynedlie, and sheweth foorth the fruites) hee did neuer fall from grace, neyther needeth an outwarde scale, that hee partayneth vnto Gods fauour and loue, and his mercifull Couenaunt, because that hath bene sealed vppe so in baptisme, that it can not departe, and the fruite and comfort of it doeth remayne after: for the Lorde Christ Iesus, doeth extend it as well to the time to come, as also the tyme past:

be

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he that beleeneth and is baptised shalbe saved, Marke 16. And Peter sayth, the baptisme which nowe saueth vs, speakinge of those who were baptised. And Paul, 1. Cor. 6. 2. 3. 4. doeth playnlie extende the fruit continuallie to continue all dying to sinne and rising to righteousness. Their deuise therefore is wicked, destroyeth the true vse and nature of baptisme: it maketh one to iudge the grace of God and his fauour is cleane gone, and that a newe birth (as it were) must be had, which discomforteth a man: whereas if after a great sinne he see the filthines and weakenes of the fleshe, with the horror of the same: he knowing that the grace of God is in him, will comfort him, strengthen him in repentance, hatred of sinne, bringing forth the contrarie fruites, &c. Neyther this assurance, the roote of all courage in temptations and will, to fight manfullie against sinne, doth pull away from vs care to please God, and bring vs to securitie, but doeth strengthen vs, and will make vs nourish good workes, as the fruites whereby we feeble and are assured that Gods seede is in vs: Neyther can anie haue a feeling of Gods grace, when he shalbe by this meanes encouraged vnto euill.

Thus

OF THE SACRAMENTS.

Thus we see the first pointe of being sett into Christ ; Nowe the fruites followe.

First, that to the glorie of one God in three persons, we seeke to haue fellowship with one God in three persons ; and that is the point which is giuen vs to vnderstande plainely in these wordes : *We are baptised into the Name of the Father, &c.* For (as we haue expounded afore) this doeth teach vs, that we are consecrated, dedicated, and ioyned to God, that we may carie his name as his wife, that we may haue fellowship, as Saint Iohn sayeth, with the Father and the Sonne, 1. Iohn 1. 2. 3. that this one God in three persons may holde as his own to be glorified in vs for euer; which offreth such strong consolation, such great excellencie to a Christian man, as can not be expressed : hereby our profession is sanctified to God, that it may be acceptable . The next ende is, that we may from this fellowship with God, haue fellowship with the Church, in the benefites which God doth bestowe vpon the Sonne, and are sealed vp in baptisme. First therefore, let vs beholde this fellowship, and then the benefites.

This fellowship is fitlie exprest of the Apostle, when he sayeth: *We are built vppon the foundation of the Prophetes and Apostles,*

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stles **JESVS CHRIST**, *beeing the corner stone, in whom all the building is coupled together, and groweth to an holy Temple in the Lorde, in whom also wee are buylt together, to bee the inhabitation of God by the spirit, so that as wee come by Christ vnto God, so to his Church, that wee may haue fellowship with it, and in it, in whiche alone all wee haue saluation, for none is faued out of the Church, but in Sion the Citie of the liuing GOD, we are partakers of all blessednes. Therefore this is a pledge of our beeing one body, though many members, 1, Cor. 12. 13. and this is the signe that wee are begotten of one God and Father: haue one clothinge by faith of Christ his righteousness: one life, euen his life, in vs all, Ephe. 4. 1. 2. 3. 4. 5. 6. and therefore this is a firste entring into publike societie, and as it were our solemne inuecting into the Church & house of God. The benefites and priuiledges that are here, is the washing of our newe birth, (which is so called of the Apostle in that place of Tit.) whiche doeth spread it selfe into two especiall branches, iustification and sanctification, according to that sayinge: *but you are washed, you are sanctified in the Name of JESVS CHRIST,*
and*

Galat. 2.

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*and the Spirite of our God, 1. Cor. 6. Which washing in generall hath the liuelie proportion with the outwarde worke, but in speciall, wee must see these benefites and their speciall proportion, whiche is to bee seene in this, that as in washing, the water doeth couer the filthe, doeth soke it vp, & leaue all cleane, pure, and vnspotted: so the merite of the death of Christ, who satisfied the wrath of God for our sinnes, by giuing him selfe a sacrifice for sinne: doth not onely couer (as the Prophete sayeth) our sinnes, and hyde them from God, but so drinke vp the guiltines of the same, that God imputeth no sinne, according to the saying of the Psalme, *Blessed is the man, whose wickednes is forgiven, and to whom God imputeth no sinne.**

Neyther onely is hee made sinne for vs, that is, by imputation of sinne vnto him, but also an offeringe on the crosse for sinne, and this is that wee might haue the righteousness of God in him. That when as no fleshe can bee iustified in the sight of God, wee might obteyne the righteousness of faith, which is free without all respect of workes, euen the righteousness of God, whiche he doeth giue vs, in he-

2. Cor. 5. 21.

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inherent not in vs but in Christe, that in him we may be holy and without blame: here therefore by faith commeth iustification, from whence peace of conscience, standing in the grace of God, deliuerance from the wrath to come, and full certaintie of eternall life proceedeth. And this (as it carrieth full proportion with the washing and order of it: so it is saide to seale vp the full remission of our sinnes. *Be baptised* (sayth Peter) *into the Name of Iesus Christ, for the remission of sinnes, Act. 2. 38. Act. 10. 43. 48.* so sayeth *Ananias*: Be baptised and walsh away thy sinnes, in calling on the Name of the Lorde Iesus, Act. 22. 16. Which also is conteyned vnder the other poynt, seeing the forgiuenes of sinnes was to iustificatio, for it sealeth vnto vs the forgiuenes of all trespasses, originall & other, and hath put away the hand-writing against vs. The other also concerning sanctification, is vrged in many places of Paul, but prosecuted especiallie in Rom. 6. 2. where we are saide *to bee baptised to the similitude of Christes death*, being drowned, as it were, vnder the water, our sinne beeing made cleane by Christes death. Also we are baptised to the similitude of his buriall, as lying rotting in the water, in the tarying of the water till it doth

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doeth soke vp the filth and carie it with it. So that wee haue not onely the power of Christ his death to kill sinne, but to burie it, and more and more to rott it: and not onely that, but as he dyed for our sinne, & rose for our iustification, declared by this, Rom. 4. & 1. Pet. 5. & that all sinne was answered for vs, seeing he rose agayne: so likewise we doe by his resurrection rise to righteousness and holines of life, which is also signified by the washing which doeth leaue vs cleane & white. And although it be true in deede, that this holines can neuer be perfecte, and in that full measure it ought to be in this life, according to the lawe, and that it be as the Prophet sayeth, *as a filthie clothe, and the fleshe rebell against the spirit, and that in nothing we can doe the good we would,* so that if God enter into iudgement with this holines of ours, wee can neuer stande before him: yet this worthines wanting in it selfe, is accepted of God through Iesus Christ, 1. Pet. 2. 5. so that beeing washed in his blood, we be Kings and Priestes vnto God, and our workes are acceptable: and this is also sealed vp in this Sacrament, as is plain, Rom. 6. 5. 7. 8. and so wee see that in this Sacrament wee are sett into the body of Christ, into the fellowship of God and his Church

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Church, & all the priuiledges of the same, and that here is strong comfort against all temptations, our sinnes be forgiven for ever, Gods wrath appeased, and wee absolved before Gods iudgement seate: that we haue here grace to forsake our sinne, to die vnto sinne, and to burie it cōtinuallie: which benefites when they are sealed vp here to be with vs for euer, how wicked is that distinction of the papistes, that baptism is for remission of sinnes, life, & sanctification: but confirmation, for corroboration and strength to fight against spirituall enemies, as though there were any sanctification without strength to fight against spirituall enemies, and as though when wee haue hence comfort against terrours and temptations, 1. Pet. 4. we are not strenghtened against them, when Paul sheweth that by the power of Christ sealed vp in bapti. we are made able to kill sinne, to burie sin, yea in righteousness to cleaue vnto God: Is it not most intollerable boldnes, to saye, We haue strength in sanctification to fight against sinne, we kill it, yea burie it: yea rise vp to all newnesse of life? Doeth not Saint Peter make it a piece of sanctification, when he sayeth, Sanctifie the Lord God in your hartes, and be readie alwayes to gine an answer

See their
note on
A. 8. 17.

OF THE SACRAMENTS.

swere to euery man that asketh you a reason of the hope that is in you, 1. Pet. 3. 15. And if this be a piece of sanctification, howe can they separate this from spiritual corroboracion and strengthening? and can they denie this to be sealed vp in baptisme, where wee are consecrated to confesse one God in three persons, the religion & seruice of the same God, and to haue fellowship for euer with him? Let vs cast away therefore these fantasies, and let vs knowe, that we are by faith in Christ for euer put into possession of all his merites and benefites whiche is sealed vp in baptisme, and also we shall euer hereafter be nourished and kept by the same faith, and that which is sealed vp in the next Sacramēt.

Thus much of Baptisme: Now of the right vse of the same according as it is proper to it: in which as there is diuersitie in those who must vse it, so there is diuersitie of rules prescribed vnto them, in the word of God.

The persons therefore are of 2. sortes,	{	the baptised	{	infantes. men of dis- cretion. the parents of the infantes. the whole body of the Cōgregation.
		others	{	

D Of

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OF infantes in their infancie nothinge is required, but that they be borne vnder the couenant of god, as hath bin shewed before: after when they come to discretio, they are to make that especiall vse which others doe. For those of discretion it is prescribed, that they besides their preparation in generall, ought to haue this especially, that they feele Christ to be there for euer, and in him to be begotten to an euerlasting fellowship with God and his Church, & a communion of all benefites with them: and this preparation S. Peter being asked, teacheth, Act. 2. 38 39. 40. and so the nature of this Sacrament requireth. In the worke it selfe they are by faith liuely to behold and applie in the outwarde and inward relation of washing, Christ giuen to washe them in their newe birth for euer, vnto iustification and sanctification, as is comaunded to Paul, Act. 22. 16. In the vse they are alwayes afterward to be strengthened, that they are one with God for euer, that in their temptations they shall not fall away, that they shall stand, that their seruice to God is acceptable, &c. and this Paul vrgeth to the baptised, Rom. 6. 2. 3. &c. and 2. 2. 11. 12. 13. 14. this therfore must alwayes be before vs to comfort vs.

The parentes of the infantes before they
bring

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bring their children to be baptised, must call to minde the merciful couenant of God toward them and their seede, and by their experience they must assure the selues of their childe: and they must also remember the ordinance of God, who (they hauing brought their children in his couenant and holy seed by grace) will haue it also sealed vp in their fleine: for which cause they must earnestlie desire it, and with all speede that may stande with order & publike assemblie of the church to hasten it, Gene. 17. 10. 11. 12. and the wrath of God against Moses for deferring it, doeth shewe this duetie, Exod. 4. 24. 25. 26. In the worke it selfe they are reuerentlie to offer it to God his Church, and by his Minister, with the publike prayers of God his Church receyue that scale in the fleshe of their childe, as is prescribed, and in the mother tongue giue such a name as may stande with the reuerent worke of baptisme, & the solemne inuecting of the childe into the fellowship of the church, Luk. 1. 59. 60. 61. &c. after, they are to applye this work vnto them selues, to make them diligent in catechising & nourishing vp their children in discipline fit for children, and admonitiō of the Lorde, because they haue once receyued that scale which doeth seale vp that God will circum-

The others
not the bap-
tised, but
before and
first of the
parentes.

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cise the hart of their childrē as well as theirs, Gen. 17. 13. Deu. 30. The whole body of the Church ought with knowledge of Gods couenant and ioy of a member to be added to the church, adresse them selues to this work, Luk. 1. 59. In the work it self they must with attentio to the worke, ioyning also earnestlie in prayer, receyue assurance of a fellow-member, so receyuing him with one cōsent and harte, in which respect they were said to circumcise, and may be now to baptise, Lu. 1. 59. Afterward, it must stirre them vp to all loue, vnitie, fellowship and cōmunicating of giftes and priuiledges with the partie receyued, Ephe. 4. 1. 2, 3. &c.

¶ Of the Sacrament of the Lords Supper.

1. Cor. 11. 23. &c. For I haue receyued of the Lorde, that which I also haue deliuered vnto you, to wit, that the Lorde Iesus in the night that he was betrayed, tooke bread, and when he had giuen thanks, he brake it and said: Take, eate, this is my body, whiche is broken for you: This doe you in remembrance of mee: after the same maner he tooke the Cup whē he had thanked, saying: This Cup is the newe testament in my blood: this doe as often as ye drinke it, in remembrance of me, &c.

In

OF THE SACRAMENTS.

In this text concerning the Sacrament
we must consider howe

Paul here
setteth
downe 2.
things,

First, he setteth downe general-
lie what he deliuered, which is
declared by relation of Christ.

Then the particular, that hee
receiued, is repeated, where the
Sacramēt is set forth by the cir-
cūstance of time, in the night:
by the partes of it in Christes
work, *the bread, 24. the cup, 25.*

[*That which I receyued*] out of this is gathe-
red, that nothing in the matter and forme of
administation and order of the Sacraments
should be altered, nothing added, nothinge
taken away, but all done as Christ hath pre-
scribed, as hath bin declared further afore.

The circumstance of the time was in the
night he was betrayed, and this was vpon es-
peciall cause, because the supper of the Lord
was to be administred after the Pasleouer, in
steede whereof it came that being abolished
& then ceassing at the death of Christ: now
this being done vpon a particular occasion,
the tyme is not to be held but vpon the like
particular occasion: & we may find the time
changed by the Apostles, Act. 2. 42. & 20. 11.

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So that this is for edification, that we may be fittest to that worke, & for comelines in the time of peace to doe thinges whiche are solemne and publike in comely time, which is the day, and for good order, because in the day order may best be kept, and therefore is fitly changed of the Church into the day.

¶ The declaration of this Sacrament,
*gathered of the partes of the Supper,
as it is described by Paul.*

The supper of the Lorde is a Sacrament of the couenant of God, wherein by the Ministers blessing, breaking, and deliuering of bread, with saying, this is the body of Christe. &c. by his blessing and deliuering a cup of wine, sayinge: This is the newe Testament in Christes blood, vnto the members of the Church, which are able to examine them selues, by their receyuing, eating and drinking of the same: is lively represented & offred to all: but truely applyed to the receyuer with faith, the giuing & receyuing by faith of the very body and blood of Christe crucified, and so whole Christ with unfeigned thankesgiuing to God for the lively shewing forth and representing the death of Christ, spirituall applying of the same by faith, to the mutual and continuall full nourishment together,

in

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in and by all the merites of Christ, and the promises of God in him, unto eternall life.

✠ *The further confirmation and opening of this declaration.*

Here we see, first the outward worke is to be considered, then the inward. The outward worke in his partes, first of the breade, then of the cup. Yet this is generall to both, that they are blessed, that is, expounding the institution of God and the vse of the same: by prayer and thankesgiuing are put aparte from their common vses, to that whiche is holy, by Gods ordinance receyue a propertie they had not afore, to nourish our ioules, as is at large declared aboue. Nowe that this is set downe in the firste place, it is the order that Christ hath obserued, and we are to followe, & that which is fitt for the workes following. For when as the breaking, powring forth, giuing, &c. of the bread and wine are sacramentall workes, that is, such partes of this worke, as haue relatiō with the inward, doe offer, represent, and scale vp, it may not be that these or any of them should be firste done, & then this working of blessing come after, because they haue their forme & force to be sacramentall workes from hence. In
the

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the first part the breaking of the bread com-
meth to be considered, which is so playnelie
set forth as a worke, and hath relation to the
tormentes of Christ on the crosse for vs: for
in that bread is broken, that it may be eaten
it doeth liuelie set before vs, that Christ was
tormented for vs and for our nourishment,
and as the Apostle saith from Christ, *my bo-
die* which was broken for you, although it
be true that not a bone of Christ was broke,
and so breaking is not here taken properlie,
but by a similitude, for weeping, tormenting
&c. as he was pearced, crucified, and on the
crosse made a curse for vs, & as the Prophet
sayeth, *He was wounded for our transgressions,
he was broken for our infirmities*: the chastise-
ment of our peace was vppon him, and with
his stripes we are healed, Esai. 57. 5. So then
this is to be done playnlie in the sight of all,
and all ought to giue diligent heede and
waightie consideration with the meditation
of these thinges with vs.

Mat. 26. 26.

Mark 14. 22

Luke 22. 19.

[*Giuing of bread*] this is gathered, because
he sayeth, *take, eate, &c.* and it is plainlie ex-
pressed of three Euangelistes, as that whiche
may not be omitted, because, being the Mi-
nisters worke to vs, it doeth represent the
person of God in three persons giuinge
Christ his body and blood to nourishe vs.

For

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For they are the dispensers of gods mysteries to dispenſe vnto vs the spirituall nourishment in theſe thinges.

[*Saying*] this is added alſo plainly, according to the cōmandement of Chriſt, who willed the to do this, the miniſters that which chriſt did, the people that which the Diſciples did: and S. Paul ſheweth that that whiche Chriſt did, is to be done of the Church in this heauenlie bāquet, the Miniſters doing that whiche appertayneth to them, & the people that which belōgeth to them, & this is verie neceſſarie, for it is not meete for the Miniſter in deliuering to be dumbe, but he ſheweth vs our duetie; and he ſheweth what is offered and giuen by the outward ſignes, and what we are to receyue by faith, as well as bodily. Nowe although the wordes here in Paul & ſome other Euangelistes, doe differ, yet this ſence commeth to one, and the holy Ghoſt doeth giue vs libertie to take which we will for edification, and to ſhewe that the force lyeth not in the wordes, but in the matter ſignified by them: and yet therewithall to giue vs a certayne rule which we might followe. Onely this is to be noted in all that whiche our Sauour Chriſte Ieſvs preſcribeth, that the words be ſpoken generalie to all, and not ſpeciallie to one: both
bi-

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bicause that is fittest to note out the fellowship and communion of the Church in this worke, the person of Christe by the minister, bidding all his guesstes with one loue as from him to be merie, and eate with faith one spirituall meate together, whiche also doeth playnlie confute the papistes priuate communions of the Priest and his boy: whiche as it hath bin cōfuted generallie: so here it sheweth that they goe directlie contrarie to Christes institution, and the Apostles practise, who would haue it a banquet for all that were fit to receyue. Neither is there profit in this order of Christe in this respect alone: but herein our faith is further succoured when we may together & with one harte apply our selues to the meditation and fruit of this speach of Christ by the Minister, whiche in the particular speaking doth both lose that our working together, and maketh the mindes of Christians hang the longer in the wayting for this sentence, & the cōfort of it, and their mindes are offred vnto greater occasion of slippes and withdrawinges by humane infirmitie, when these things are prolonged, which may more effectually be done together and speedilie: wherefore this also is to be kept, and we to vse it for our comfort, for although this be not that, which if it bee done

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done otherwise then it ought, doeth take away the vertue of the Sacrament, neither is anie to absteyne from it because it is a blemish, not a playne deforming and destroying of the worke, yet it is to bee kept frō the former occasion. The meaning of the other wordes, *this is my body*, shall vpon more fitte occasions be farther opened afterwarde. In the Cuppe the same order is to be obserued, and that proportion of the outwarde worke in giuing, &c. as in the bread, accordinge as Saint Paule doeth expresse, he did likewise in the cup. onely here is to be considered, that same analogie which the work hath in both these partes, that bread is giuen apart, & the wine apart, which as it doth shewe a full nourishment, a feast which is neyther meate alone, nor drinke alone, so hath it an excellent analogie with Christ crucified, whom we receyue as one that hath bin slaine for vs, whose fleshe we haue for meate in deede, & his blood for drinke in deede, that we might haue full and perfect nourishment in him, as our Sauior Christ expresseth, Iohn 6. 54. 55. &c. which both are liuely representation & sealing vp not of Christ alone, but Christe crucified and giuen vp to be a full and perfect nourishment, euen meate and drinke vnto vs. This the papistes destroy and cleane take

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take awaye from the people, to mainteyne their transubstantiation, and they teach, that the bread being turned into the body, hath blood in it, and as well might they make another reason to giue the cuppe alone, wherein also is the body, for in Christe, the one is no more the blood with the body, then the body with the blood. They alleadge in deed that it is saide, *Act. 2. and they continued in breaking of bread:* and *Act. 20. they came together to breake bread:* whereby they gather, it was ministred vnder one kinde. But this is grosse blindnes of theirs, that they can not see, that as in the Hebrew phrase *to cate bread* by a parte for the whole, is to receyue whole nourishment, so in this maner of speech is noted the whole Sacrament, as on the other side in the former place of the Corinthians, that to be made to drinke into one spiritual drinke, doeth note out the whole Supper, & none euer imagined yet, that the cup might be administred alone: And why maye they not imagine as well that they blessed not the bread, as the cuppe, *1. Corin. 10, 26.* because Paul sayth, *The breade which we breake,* and nameth not blessing? This is therefore but a wicked shift, to displace the playne ordinance of Christ, *Doe this in remembrance of mee, vers. 25.* They doe contrarie to the custome

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some of the Church, when as they receyued from the Apostles, that Christ did so, so they practised it, as is plaine by this chapt. 25. 26. And agayne, they destroy the doctrine of S. Paul concerninge the one principall vse of the Sacrament, which is, to shewe forth the death of Christ, which is liuelie done when both are deliuered, the one for fleshe, the other for blood, but not otherwise, and therefore he saith, *as often as ye eate this bread, and drinke this cup, you shew forth the Lords death til he come.* Also they doe thereby destroy the properties of all nourishment, mencioned before. Let vs therefore holde fast and reioyce in the perfect & most ful ordinance of Christ, and let vs not forgoe the comfort we haue in this point. There followeth, that this must be deliuered, & this is spoken to those which are able to examine themselues, whiche thing is proper and peculiar to this Sacrament: and that which Paul vrgeth after in this place approueth the same: *A man must examine him selfe, and so come to this table, &c.* and in the Passecouer their children were not admitted, but such as coulde enquire and be instructed of their fathers, that the same might bee a frontlet before their eyes, & a signe vpon their handes, that the doctrine of God might be in their mouthes.

Exod. 13. 8.
9. 10. & 12.
26. 27.

In

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In deede if we marke and waye the matter well, the difference of the outwarde worke here from that in baptisme doeth by proportion require this: For although those that are of discretion and are to bee baptised, must make profession of their faith & repentance because otherwise we can not know they are within the couenant of God, and it is meete that they hauinge discretion to vse the seale of God aright, should shewe they are so prepared to doe it, yet for all that we see, the verie washing of water doeth not require discretion in him who is to bee washed, because we can wahe and cleanse well those things which haue not onely no vnderstanding, but not anie sence. But where there is required a reuerent giuing, hearing of that which is spoken, and vnderstanding, a reuerent receyuing and eatinge, that we so cannot be in the outward worke, euen with one discretion, to consider of who to take, what to take, to vnderstande what is saide & what to be done, which discretion if God wil haue in the outwarde worke, what doeth he thereby but playnlie declare, that there is required vnderstanding of what Gods spirit doeth speake, who giueth the true body of Christ, what we shall receyne by faith, what it is to eate it spiritually, and be nourished by it.

Let

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Let vs therefore holde also this fast: and therefore let none presume to come hither, but seriouſlie examining him ſelfe. Let not the Paſtours presume to prophane the holye things of God, by admittinge any they hauing not prepared and tryed, Zopho. 3. 4. 2. Chron. 35. 6. The outwarde worke of the Miniſter we haue ſeene: there followeth the outwarde workes of the Church, which are beſides the hearing and beholding of the former, as hath bin noted, the eſpeciall receyuing, eating, and drinking, and theſe are commaunded of Chriſt, haue bin alwayes performed of the Church that Chriſtians might be partakers of the Table of the Lord 1. Cor. 9. and all might eate as the Iſraelites did, one ſpirituell meate and drinke in this Sacrament: wherein is confuted the madnes of the Papiſtes, who doe ſhutt out many of the people from this worke, and therefore deſtroy the Sacrament, whiche without this is no Sacrament, doe take away the forme of it, and vſe for cōfort, which is that they might eate, drinke, receyue, &c. according as they are conſecrated, broken, and deliuered to this ende, as we haue ſeene before: They I ſay, wickedly take away this, bidde them fall downe, worſhip it, acknowledge it the verie ſacrificing of the body and blood of Chriſt.

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Christ: none of all whiche they haue recey-
ued of Christ, and therefore should not de-
liuer it in his name, but the cleane contra-
rie, for to eate & worship with not teaching
are contrarie, and to offer to another as a sa-
crifice, which must be giuen to vs to eate:
for when they imagine to offer, they doe
cleane contrarie. Thus the spirite of Babel
hath confuted all, & turned light into dark-
nes. But let vs remember that these actions
are of the substance of the Sacrament, com-
maunded of Christe-precisely, and for the
which all the other actions are, as appeareth
plainly by the institution of Christ, & ther-
fore may not be omitted vnlesse we will lose
the whole comfort of the same. The worke
of receyuing hath his proportion with the
true receyuing of Christes body and blood
crucified, which is done by faith: for as hee
dwelleth in vs onely, and is vnited to vs on-
ly by faith, Ephe. 4. 37. Gala. 3. 25. so the re-
ceyuing which is inward and hath proporti-
on with the outward, must be by these mea-
nes alone. And so is the eatinge and drin-
king nothing but that worke of faith, wher-
by Christ is so applyed, as we feele our selues
to drawe one spiritual nourishment by faith
from him, as shalbe after declared. So then
we doe see, howe excellent this outwarde
worke

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worke is, if we consider aright the partes of the same, & the proportion they haue with this inwarde, wherevnto nowe let vs come and brieflie touche the same.

The worke which is here represented and offred to all, and sealed vp to the faithfull, is, God giuing in Christ, and our receyuing of the body and blood of Christ crucified, and so of him selfe. When we saye, that Christe his body and blood is not onely offered and giuen, but of the faythefull thereof is sealed vp, thereby we saide, that we acknowledged and helde Christ to be present in deed, euen as in baptisme, and therefore his body and blood, because it is receyued, & is our meate in deede, as we shall see afterwarde. But we doe not holde that he is bodily present in & with the bread, or that the bread is turned into his body: for as we haue ground of the former, bicause Paul sayeth, *The bread whiche wee breake, is it not the communion of the body of Christ? The Cuppe that we blesse, is it not the communion of the blood of Christe?* that is, an instrument whereby truly is communicated by the working of the H. Ghost to our faith, the very bodye and blood of Christ: so the wordes, *This is my body*, that is, an instrument which offereth and representeth to all, one body, and sealeth vp the

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true

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true receyuing of his very body and blood, as shalbe proued by and by in the cōfutinge of the aduersaries the papistes, which holde, that the bread is turned into the body of Christ, bicause (*this is my body*) must be properlie taken. The *Lutherians* saye also, that the body is bodilie and locallie with, or in, or vnder the breade, because this word (*is*) must bee taken properlie. Nowe their reason why it must bee taken properlie, is, because in the Sacramentes the speach must be proper and fit, which is a false and vayne opinion. For what speach is more fit & effectual, where the bodily things are instrumentes of spirituall and heauenlie things (signes are to deliuer more effectuall thinges signified) then these figuratiues, whiche haue more grace and effectualnes in them. And when one receyueth libertie and feason of lande, or an house, or a citie by a signe, who doeth not knowe this speach is more effectuall, I giue this my lande, this key of my house, then if he had said, This is a signe or token of my lande, and my house deliuered. And they are confuted by the Scriptures, whiche doeth especiallie in Sacraments chose to vse this speach, my couenat shalbe in your flesh, speakinge of circumcision, whiche yet is
but

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but a signe, or Sacrament of his couenant, as hee interpreteth there, Genesis. 13. 11. 13. when they are sayde to kill the Passecouer, that is the Lambe whiche was a signe, seale, and remembrance of the Passecouer, Exod. 13. 21. 11. 13. &c. So the Arke is often called the Lorde: to the Altar of Moses, Exod. 17. 15. So the sonne of Iaacok Bethel, Gene. 28. 22. and to goe no further, this place of the Apostle, when hee sayeth, *This is the newe Testament in my blood*, will they haue it here proper, and not as wee interpret it? Will the papist saye, wine is transubstantiated into the couenant of G O D? which is not a substance, but a trueth of promise onely? And shall we haue two transubstantiations, one into blood, another into the couenant? The *Lutherians* likewise, will they haue the couenant to be there bodily remayning, as remayning locallie, whiche can not be in a place? so then here the foundation is cleane ouerthrowen. And yet they stande not to their rule: for let them tell vs, is this a proper speache, *this bread is my body*, that is, hath with it, or vnder it, or in it my body? Doe they not finde vs out a straunge and newe signification of this woide, That it hath in it, with it, or vnder it,

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which was neuer hearde of before? And as for the Papistes we say also, Howe can they saye, this is a proper speache, bread is my body, that is, bread is transubstantiated into my body? that the proper signification of it is, that is transubstantiated? If they saye, the breade is not vnderstoode in this worde, *this*, but the body, then they make Christe to say, This body is my body, which besides the vnfitnes it hath with the Sacrament, what shall become of the expresse texte for transubstantiation, for here is no worde where it is expresse sayde, The breade is transubstantiated into my body, so that they must bee driuen to their wooddon collections, from expresse and proper wordes which they cleaue so much too.

But because this poynt is a grounde for many argumentes, let vs make the trueth of this apparant: First we see the playne following of the texte in speache and reason, doeth plainlie shewe, that this worde *this*, is referred to the breade, for when he sayeth, *Hee tooke bread, he brake it, and gaue it to them*, we aske, whether he gaue not breade, and that it be here to be vnderstood? If not, he gaue not that he brake, and he brake in vayne.

Agayne, when there is a playne worde
breade

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breade going before, which is necessarilie to be referred to breake and giue out, how can they referre *this*, to that went not afore, and leaue out that which did?

Secondlie, this worde *eating*, whiche noteth the worke of the mouth, in grindinge and preparing to digestion, howe can it bee referred, except they change the proper signification to another then *breade*?

Thirdlie, when as in the seconde part, this is not referred to blood, but to the Cup whiche he tooke & blessed playn by Saint Luke and Paul. Let them shewe howe it can be otherwise in the bread? If they saye, the Cup is put for that in it, whiche is blood, that is, to begge the question: and when as the adioyntes of colour, taste, strength is there, as in a subiect, will they saye, that also is turned into the blood of Christ?

Fourthlie, when Paul calleth it bread, after it is receyued, sayinge: Hee that eateth this bread, and drinketh this cuppe: is it not here playne that this is referred to bread? I know their slip, that he called it bread by a figuratiue speache, for spirituall nourishment, as in Iohn Christ sayeth, *I am the breade whiche came downe from heauen, &c.* to this I answere, They are blinde if they can make no diuersitie betwixt that speache whiche is

See the note
Iohn 6.32.

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in Iohn, where the circumstance is of Christe, when he sayeth, *I am the breade of life*, and then that he sayeth not simplie breade, but *breade of life, the bread whiche came downe from heauen, &c.* and betweene this of Saint Paul, who hauing made mencion of bread, blessed, and consecrated, sayeth, Hee that eateth this breade, simplie, that is, this bread so blessed, broken, &c. Secondlie we say, when he sayeth, *He that eateth*, seeing hee ioyne the proper subiect *bread*, to eating, the proper worke of it, & the body of Christ can not be properlie eaten, as is shewed before. It remayneth that we must call it properlie bread, and so chap. 10. when he saith, *The breade which we breake, is it not the communion of the body of Christ?* Where note, that bread before consecration, can not bee the communion of the body of Christe by your owne iudgement. Secondlie, that metaphorical bread can not be broken, Christes body can not be broken: therefore verie bread must here be vnderstoode. Wherefore wee conclude, that breade remayneth, and this worde, *this*, must be referred to the breade, and therefore they can not stande to proper significations of wordes, they (I saye) who vrge it so much.

Nowe we will come to the reasons which
proue

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proue, that these wordes (*this is my body*;) must be figuratiuelie taken, and so consequentlie in that interpretation and figure, which we haue shewed to bee proper: neyther yet will wee (for shortnes sake) bringe all the reasons that might bee brought, but these which are plainlie gathered out of the texte.

First, Christ is sayde to giue that which he saith was his body: nowe if *this is my body* be properlie vnderstood, Christ had one body whiche gaue, and another whiche was giuen. But that is absurde, therefore it must not properlie be vnderstoode.

Secondlie, if the speach bee proper, they are not diuers thinges, as bread may be sayd properlie of an other as of a body: but that can not be, *ergo*.

Thirdlie, if that be properlie vnderstood, then Christ may be saide to be bread, as well as breade Christ, but that is false, *ergo*. &c.

Fourthlie, if that bee proper, then that which is true of the bread, that it is of wheat, is true of Christ: and that whiche is true of Christ must also be true of the breade: then also the breade shalbe vnited personallie vnto Christ as his bodye, whiche is false and wicked, therefore it must not bee so vnderstoode.

Fifthlie,

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Fiftlie, if bread be the body, then there are meant two substances: one for a signe, the other for the spirituall matter, and the accidentes, as colour, taste, &c. must signifie and seale into the body of Christ, which is false.

Sixtlie, if bread in deede be turned into the body and wine into the blood: then they be separated truely, or els the bread is blood and the wine is his bodye, whiche is false: if they be separated trulie, then it was not onlie separated truelie in his death vppon the crosse, which is false: if Sacramentallie, then it is his body and blood onely Sacramentallie, that which doeth aptlie seale vp the body and blood of Christe, whiche is that wee holde.

Seuenthlie, if the bread bee his bodye in deede, and the wine his blood in deede, then Christ euery time the Supper is administred being aliue in heauen truely, is dead in earth truely and bodily in deede, which is blasphemous; therefore it must not be vnderstoode properlie.

Eightlie, if bread be turned into his body in deede, or his body in deed be locallie with it, then Christes body whiche alwayes hath his partes, is visible, &c. hath a hande, a foot, &c. differing from it selfe, it shall the same time be inuisible, yea no hande, differing frō
foote,

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foote,&c. and there shalbe a contradiction, his bodyes visible, & his bodyes not visible, and so the trueth shall lye: all which is abhominable.

Ninghtlie, it is saide, the bread broken is his body broken, and the powring out of his blood, whiche is a signe, seale, &c. of it, so must the bread and wine be his body and his blood, as it representeth, sealeth, &c.

10 If the wine be his blood in deede, then blood is still powred out, whiche is false.

11 As the wine or cup is the newe Testament in his blood, so the breade is his body, and the wine is blood, but that is a Sacrament which representeth & sealeth the new testament in his blood: *Ergo* it is not proper.

12 Here is a playne difference betwixt that in the cup which is saide to be the newe Testament, and betweene that wherein the Testament is, that is his blood, for these are distinguished, therefore it is not properlie saide his blood.

13 He sayeth, Doe this in remembrance of mee, therefore he is not here eaten.

14 We are sayde to shewe forth his death till he come, therfore bodily he is not come, nor is not there, nor can not bee properlie saide, to be so, onely by these manifest and
playne

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plaine reasons out of the texte agreeing with the proportiō of faith, we haue proued our iudgement.

Nowe then hauing shewed howe I E S V S Christ his fleshe and blood is here in deede, not bodilie, howe it is receyued in deed not bodilie but spirituallie by fleshe: wee must consider of that we saye, that we receyue his fleshe and blood, yea and so whole Christe, which is in deed true and must necessarilie be vnderstoode as a ground and foundation of our whole comfort here, and in deede it can not be otherwise, for if we receyue him flesh and blood, we must thereby needes receyue him God and man, which is not separated from him & whole Christ doeth dwell in vs, Ephe. 3. neither can the flesh of it selfe iustifie, fructifie, quicken, &c. For these things being more excellent then the first creation are proper to the Godhead: So then Christ doeth onely quicken vs by his fleshe and blood, as by a meane or matter whereby he doeth cōuey the vertue and power of his Godhead, in his sacrifice & sufferings, whereby he ouercame death and all principalities and powers, in his resurrection by which he rose agayne: so that wee must become one with Christe, and he must be in vs and wee in him, and he dwell in vs and wee in him, which

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whiche is by the vertue and power of his diuine working, and the naturall vniting of his naturall humanitie to vs, to whom we be knitten. Therefore in that seauenth chapter of Saint Iohn, he sayeth, That not onelie his fleshe, but he was the bread of life, vers. 35.

Wee must come to him, beleue in him, that we may neuer hunger nor thirst. And verse 46. 47. 48. &c. Then this foundation of strong comfort and consolation beeing layde, let vs consider the endes and fruites of the receyuing of Christ. Firste to Gods glorie, then our good.

For Gods glorie, that this heauenlie and excellent worke of the possession of Christ, decread and brought to passe by one God in three persons, might be remembred, according as it is saide, Doe this in remembrance of mee. And agayne, You shall shew forth the Lordes death, tyll he come, and that to the glorie of Gods wisedome, power, mercie, &c. which in the same may alwayes bee remembred, praysed, glorified, &c. whiche is with vnfeigned thankes-giuing & praying to God, as wee haue seene the Euangelistes mencion of our Sauour Christe, and when God doeth liberallie preserue and defende vs, &c.

Howe

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Howe can we bee vnthankfull euen at this present for his merites? The other end is that we applye him to spirituall, mutuall, and continuall nourishment, and growinge in grace with the whole Church. For this is in deede that same which giueth a moste liuelie difference betweene Baptisme & the Lordes Supper. For in baptisme we are set into the body of Christ, & are washed with the washing of our newe birth in him, and haue an assurance of all priuiledges, are sett into the right tytle of possession of them, with the rest of the Church.

But here Christ is so applyed and his benefites, as wee doe growe, encrease, and waxe strong more and more, in the forgiuenes of all our sinnes, as assured more and more, we feele the righteousnes of Christe, ours, our consciences more and more appeased, our peace greater, also our killing and burying of sinne, our quickening and freshing in obedience greater, and that not onely in our selues but in communion and fellowshippe with the whole Church.

Therefore Paul sayeth, As in baptisme we haue bin set into one body, so we haue bin made to drinke into one spirite, that is, spirituall nourishment. So he sayeth, we haue togither communion of the body of Christ
and

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and of his blood: we are at his table and fed together: we come one body together, so manie as are partakers of one bread, 1. Corint. 10. 4. 16. 17. We come together in vnitie of fayth, of ioye, of obedience, as the household-seruauntes of one maister, and Citizens of one God and Lord. So we daylie increase and growe against all our temptations, and daylie wantes. Where we see againe the wickednes of the papistes, who as before, by their confirmation, they derogated from baptisme, so hence more from the Lordes Supper: seeing as strength is there giuen, so here mainteyned, nourished, and increased, as spirituallie we growe fatter and in good liking. Therefore Paul teacheth, that this must make vs cast away all shew of idolatrie, overcome all temptations, serue God soundlie, 1. Cor. 10. 13. 14. 15. 16. 17. 18. and this is that which answereth to the eating of the bread and drinking of the wine, which is more then receyuing: for it is not onely to take it into one, but being receyued, so to applye it, as it be digested and turned into good nourishment for the body. So I doe not here onely receyue Christ by faith, but so applye him and his merites receyued by my faith, as I feele my selfe to growe with the Church in all the former benefites vnto the

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the assurance of immortallitie and eternall life. And hitherto of the Sacrament it selfe: Nowe followeth the vse.

First, all the whole Congregation, euen as many as are able to come, and examine them selues, ought afore hande not onely to examine generallie, as hath bin taught generallie in the Sacrament, but here they must see and feele their faith, not onely to receiue Christ, but to applie him for increase of strength and growing in repentance.

Likewise, what bee their seuerall wantes, weaknes of faith, terrours of conscience, weaknes to resiste sinne, and followe obedience, & so here to seeke increase of strength and comfort: for this is the examination vrged of the Apostle, as answerable to the nature of this Sacrament, 1. Cor. 11. 26. 27.

In the worke it selfe, mens hartes must bee occupied in the whole varietie of the workes mencioned and opened aboue, and so must feele strength and comfort to bee ministred to stirre vs yp with the whole Church, in the fellowship of this banquet, sweetlie to offer prayse to G O D, in Psalmes and spirituall songes, 1. Corint. 10. 13. Mar. 14. 24. 25. 26. The continuall profit after, is alwayes hence to haue encreased strength and spirituall might, and here in all fruites to haue refreshing

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thing, that euen as *Elias* well refreshed,
went in the strength of that nourishment
a long time: So here wee beeing refreshed,
must walke forward in spirituall comfort,
by the strength thereof, whiche we haue re-
ceyued, sealed vp by this seale already, 1.

Cor. 10. 3. 4. 5. 6. 7. 8. and further, because
we are so incōpassed about, this pro-
fit must make vs to come often to
this banquet, to seale vp our
daylie nourishment
in CHRIST
daylie.

FINIS.